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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

The Passing and the Permanent

When entering a New Year we are somewhat as travellers compelled to travel light and constrained to make our choice of the things we need for our journey. There are articles we gladly discard since they proved cumbersome in the past. Others have demonstrated their fitness for true and right living and we would retain them tenaciously. Without their aid we might feel ourselves helpless in time of need.

Yet we soon realise that we cannot, even if we would, make free choice of our accompaniments. Those actually under our control are insignificant in comparison with those that cannot be detached from us. How many persons, for example, can at will determine their personal equipment, the condition of their health, the extent of their physical and mental resources? That by taking thought and aim they may plan for future improvement we do not deny. Rather do we believe most emphatically that by resolute effort and right thinking the physical things may be moulded for good. But congenital and constitutional peculiarities remain as part of our impedimenta, and must go with us on our new journey.

May we now make this rough and ready distinction?—

Circumstance and character correspond to the things that are of passing importance and the things of permanent worth. When we wish each other happiness or desire it for ourselves on what can we really depend for happiness? Circumstance is fickle, changing, outside our own control. It is ever at the mercy of every contingency, it changes with every change of outward fortune. But character is often the only fixed fact amid the vicissitudes of human life. That is the reason that the man of wisdom bases all his hopes not on circumstances but on character and the things that constitute character. Said one eminently wise man who lived a life singularly fruitful and influential: "Experience has taught me that all which life commonly offers is worthless and vain. I therefore determined to know if there were any genuine good which might be attained, and with which the soul, abandoning everything else, might be content, the discovery and appropriation of which might yield a continual and supreme satisfaction. That which mankind, if we judge from their actions, regard as the highest good, is either wealth, honour, or sensual enjoyment. The pleasure derived from these is delusive, and only an infinite and everlasting good can impart pure joy to the soul. Therefore I resolved to collect myself, that I might lay hold of this supreme good. The supreme good consists in becoming partaker of a more excellent nature, and in realizing the intimate relation which connects the individual soul with the universe of things." The resolution thus indicated meant the acquisition of the permanent, the giving up of things in themselves transient and unstable. Every life is confronted with the same momentous choice. May God enable us all to choose well and live wisely as we enter upon a New Year.

Notes of the Month.

We wish for all our readers and their relatives and friends everywhere a Happy New Year. May it prove to them one of golden opportunity and glad and hopeful endeavour. Upon our Church and its constituent congregations we pray that the Divine blessing may richly descend, so that our common task may gain a new consecration and our efforts for God and His Kingdom be fruitful in every good work.

* *

With the present number of the Magazine we enter upon the second year of our editorship. We would gratefully acknowledge the help and encouragement received from many friends, and not least from correspondents who have supplied us with materials for the different monthly issues. As a result of the increase in price inaugurated last year, together with the system of half-a-crown yearly subscriptions adopted by many readers, our financial position has been improved. But it is also due to our advertisers to say that but for their support we would still have been financially in an unsatisfactory position. As it is, the Magazine has almost reached our objective of being self-supporting. The very greatly reduced deficit might be entirely wiped out if the number of our regular subscribers were increased. We have no desire to make the advertising section of the Magazine larger than it now is. We are hopeful that our advertisers will give us their support in this second year. Will our readers do all in their power to add to their number by recommending the Magazine and by securing for it more annual subscribers? If they do that, no financial burden will need to be borne by the Non-Subscribing Church on behalf of what is now its official organ.

* *

As a Church we start the New Year with everyone of our pulpits filled, with the exception of that of Moira vacated after many years' faithful labour by the Rev. William Weatherall But we understand that the Presbytery of Bangor has made arrangement for the regular conduct of the services at Moira. It would have been a pity if the withdrawal of our respected veteran had meant harm to the cause for which he had done so much. We trust that Mr. Weatherall and his wife and daughter may have before them many happy years of peaceful retirement, and be blessed with the assurance of affection and esteem of many friends who value them for their own and for their work's sake.

* *

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

Young People's Page.

NEW DAYS FOR OLD.

There are few young people who at some time or other have not heard their elders refer to "the good old days." The reference is often tinged with regret as if the present times left much to be desired in comparison with those that are gone. But that feeling of regret for vanished days, and the tendency to colour them in the brightest hues, are characteristic of older folk. Were it a fact that the past is better than the present, the old than the new, belief in the possibility of progress would have no sure foundation. The Golden Age would then have been lived and would no longer remain as a hope and a stimulus. There are good old days. For these let us be thankful. There may be, and shall be, good new days. For these let us be ready and willing.

Assuredly the motto which means so much to our Boy Scouts—"Be Prepared"—has meaning for us all. When a new period of life opens for us, say the dawn of a new year, hope plays its part and makes us eager and expectant. It is not meant to deceive us but to act as a preparation for what is coming. Hope is akin to faith, and the latter is in the New Testament described as "the assurance of things hoped for, the proving of things not seen." Thus hope holds out the promise of good things for us, but faith gives the latter reality or assurance. And faith does this by means of action. We mistake its character if we think of it as merely an acquiescent attitude of mind or heart. It is not so much that as the energetic going forth of mind into concrete acts. It is through such actual faith that all good things have been wrought in the past. It is by means of it that even better deeds may be done in the future. Let us not then regret the vanished past, but live for and make real the brighter present and the better future.

Just now there are many persons who will tell us of dark days ahead and of difficulties to be overcome. But darkness and difficulty are but incentives to persons of determination and faith. And though we cannot evade them, even if we would, we can so act that they call forth the best that is in us. We can think of the darkness and difficulty that enters into other lives even in greater measure than they do into our own. The steady endeavour to brighten other lives and to bear other's burdens is a sure way to forget ourselves and to ensure better days for people generally. A popular writer of to-day, who said very encouraging and comforting words during the dark days of the war, is particularly apt when supplying us with an unselfish motive for daily duty :—

But once I pass this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges,—
Opens . . . . closes,—
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way,
For no man travels twice
The Great Highway,
That climbs through Darkness up to Light—
Through Night
To Day.

—John Oxenham.

To live in the spirit of these words is to disarm that spirit of selfishness which makes for bitterness and illwill in every walk of life. The bad days are the days when people live for themselves alone. This is recognized among the wise leaders of Boy Scouts and Girl Guides by the insistence of a good turn being a daily aim and object. To be thinking of the kind service we may render to others is to forget self-seeking except in the higher sense of self-realisation in the service of others. It is to give substantial shape to the vision of poet and seer, to plan for the Golden Age for which we hope, to bring to the daily round and the common task the consecrated purpose of those who have caught the spirit of Christ and His Gospel.

All Souls' Ordination Service.

The Ordination of the Rev. Edgar I. Fripp, B.A., was responsible for a large attendance in All Souls' Church, on Thursday, December 1st. The congregation included not only members of our own household of faith but also sympathetic outsiders like the Revs. Dr. Purves and R. W. Seaver. The Rev. A. M. Bell, B.A., as the last-settled minister in the Presbytery of Antrim, was responsible for the opening devotional exercises and the sermon, the latter being based on Matt. v. 5. The only defect of an otherwise admirable discourse was its length. Seeing that other participating ministers erred also in the same respect, the complete service occupied two hours, and there were few persons present who would not have been content with less ample measure. The Rev. A. O. Ashworth gave the exposition of Presbyterian Church Order, and put the customary questions to the minister and representative of the congregation. Mr. Fripp availed himself of the opportunity to state the principles of his faith and to declare a somewhat qualified acceptance of Presbyterian order and discipline. The Ordination Prayer was impressively delivered by the Rev. James Kennedy, and during its delivery the Ordination took place at the hands of the ministers of the Presbytery. Mr. Fripp received a very cordial welcome from his fellow-presbyters and also from many members of his congregation. The somewhat loosened threads of the service were then re-gathered when the Rev. Ralph Philipson, B.A., delivered appropriate charges to the minister and to the congregation. The service concluded with Hymn and Benediction pronounced by the newly ordained minister.

Above, we have incidentally criticised the service as regards its too great length. Several other matters call for criticism. The whole service did not hang well together and lacked dignity and order. Further, it would be much better if the welcome to the new minister were done representatively for all concerned by the officiating ministers, and done with dignity as an integral part of the service. To invite all and sundry to come forward to greet the minister during the service is to cause a long break in the latter. Such a social interlude would be more in place at a gathering like the one which followed in the Rosemary Hall. Then, to the accompaniment of the admirable tea prepared by the ladies of the congregation, there was ample opportunity for social give and take. But to try to impart something of the latter into an ordered service was to run grave risk of derogating from the dignity which befitted such a building and such a service. That such a risk was not escaped was clearly the opinion of some of our visiting friends. The Presbytery of Antrim, on whom the responsibility of the service, as distinct from the social gathering, rested, should take steps to secure a needful improvement in this important matter. One means to that end would be a careful consideration of two things—first, what is really needful in such a service; second, how this can be best supplied with due regard to time, place, purpose, and persons participating.

DEATHS.

HAGAN.—On the 22nd October, at the residence of her parents, Agnes, the dearly loved daughter of Joseph and Mary Hagan, 16 Riga Street, Belfast, aged 15 years. Interred at Carnmoney Old Burying Ground.

HUME.—On the 26th November, at 6 Crimea Street, Eliza, mother of the late Robert Galway, Second Engineer S. S. "St. Paul," and of Maggie Thompson, nee Hume, of New Jersey, U.S.A. Interred in Family Grave at the City Cemetery.

STUART.—At Eastburn, Ballymoney, on 29th November, Andrew Stuart, aged 87. Buried in the Mosside Presbyterian Church Burying Ground on December 1st. Rev. J. B. Armour, M.A. of Trinity Church, Ballymoney, Rev. H. B. Henderson, of Croagh Presbyterian Church, and Rev. Felix Holt, officiating.

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AND

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"Noncomformist Church Music."

A melancholy interest attaches to this recently-published little work, bearing the above title. It consists of a series of addresses delivered at Oxford by the Rev. Joseph Wood to a company of ministers and students for the ministry in the autumn of 1920. Unfortunately, the one who so carefully prepared the materials for the hearers did not live to see their appearance in the printed volume (The Lindsey Press, 5 Essex Street, Strand. Price 2/6 net.) But his precious legacy will appeal to many beyond those who heard the addresses. All in fact who appreciate the part that music plays in religious worship will find much to inform and to inspire. The object of Mr. Woods' addresses cannot be better expressed than in his own concluding words: "I desire to emphasize the fact that it is comparatively easy to have beautiful music in our church services. There are hundreds of good hymns, good tunes and good anthems. But they must be rendered adequately if they are to be a ministry of grace to the soul." That it is perhaps easier still to miss the good that music has to offer the author clearly shows. Bad taste, ignorance of what is fitting or even possible, may accomplish much to mar the required harmony. But Mr. Wood did something more than indicate lapses from devotional standards. He provides an instructive guide that will provide against them. The minister responsible for the conduct of worship should himself have musical qualifications, knowing both what is desirable and how to achieve it. To hand over the musical part of the service to others is to court disaster in many instances.

Hence, bearing in mind the responsibilities of his hearers as Directors in the Art of Public Worship, Mr. Wood deals in a very interesting way with the History and Development of Church Music, Hymns and Tunes, Church and Organ, Chants, Responses, Anthems. In dealing with these subjects much acute and minute knowledge of music is displayed such as only the really musical can fully appreciate. But the author never loses sight of the real object in view—the securing of harmonious and devotional renderings, the fitting of words to appropriate tunes, the avoidance of display on the part of organist or choir. He also rightly points out the need of progress and the avoidance of that conservatism which looks with suspicion on new hymns and new tunes, even when the old reflect modes of thought and phrasing that have lost all real meaning. Nothing could be more forceful than the criticism of Dr. Percy Dearner, given in a footnote on p. 35:—"The old Ancient and Modern had the defects of its age—an age with which we have little in common, the religious world was interested in its own salvation, but was much less interested in God, and not at all in its neighbour—except when he lived a long way off. There are many hymns about the life of Christ, but even at Christmas none that dwell on the fact that Christmas involves peace and goodwill on earth; there are a few hymns about the Holy Spirit and one or two rather mechanical or mathematical hymns about the Trinity, but almost none about the Eternal Father." And yet how bitterly opposed was the proposal to bring the Ancient and Modern Hymnal into accord with modern thought? In other churches, too, a revised hymnal was a thorny theme on which many bitter and foolish things were said.

If we have stressed the danger of conservatism in church music it is because it operates not only in the above respect but in other matters. Frequently preference is expressed for a certain hymn tune not because it best brings out the sentiment of a certain hymn but for its familiar association therewith. It is to guard against any other criterion than that of sound musical knowledge and taste that the author is concerned. He aptly illustrates his points by reference to well-known hymn tunes and also occasionally gives the musical example. The trained musician will therefore appreciate best his pleading, but no sympathetic general reader can follow his argument and his lucid historical treatment without receiving real help and stimulus. That applies just as much to Irish readers, who need not think themselves unregarded because of the word "Noncomformist" in the title of the book.

Holywood Installation Service and Soiree.

The Installation of the Rev. Edgar Lockett to the Holywood pulpit took place on December 15th, and was responsible for a large attendance of both local members and friends as well as others from a distance. The ministers from neighbouring orthodox churches were all present at either service or social gathering. The Rev. Edgar I. Fripp, B.A., whose formal settlement in the Presbytery of Antrim preceded that of Mr. Lockett by a fortnight, was duly responsible for the opening proceedings and sermon. The latter struck the appropriate note and achieved the right proportions. The Rev. R. M. King gave an interesting exposition of Presbyterian Church Order, and also asked the usual questions of minister and congregation. Mr. Lockett made a brief but impressive statement of his motives and principles in undertaking the ministry of Holywood Church The Installation Prayer was delivered by the Rev. A. O. Ashworth, and is deserving of reproduction in abbreviated form as follows:—

God, our Father, we rejoice that the succession of prophets and seers—Thy spokesmen to the human race—has never failed, that when the world seems overwhelmed with evil and the foundations of right and justice seem shaken, then the power of Thy truth is more clearly seen and then Thy true prophets make their voices to be heard the more. To-day we especially rejoice that the glorious Gospel of Jesus Christ has gained one more advocate in this place, and that this our brother is willing to offer all the power with which he is so richly endowed for the spread of Thy Kingdom in human hearts. We ask Thy blessing on his unreserved consecration to the service of truth and religion and his devotion of himself to every means of advancing the welfare of those who come within the reach of his influence. Make, we pray Thee, his influence for good powerful and far reaching. He lives in a trying day when the spirit of change which marks these times has penetrated the churches and shaken the old stability of the Christian ministry. Help him to cherish the virtues of his holy office and give him a manly, firm and self-denying spirit. We pray Thee to build up within him an undaunted courage, great energy of purpose, an iron strength of principle and loftiness of sentiment that he may "be strong in the Lord and in the power of His might." Help him never to forget the greatness of his office. Let not its humble exterior or the opinions of the world and the worldly ever cause him to forget its unspeakable dignity. Give him true moral bravery, that he may fear no man, high or low, rich or poor, taught or untaught, and that he may "honour all men," love all men, while fearing none. Help him to speak the great truths of Christianity frankly, strongly, boldly, and never seek to propitiate passion or prejudice by compromise or concession. May he always preach with zeal, but let his zeal be always full of kindness. May love of men kindle the true fire within his breast and keep it burning there, and so may many be won to righteousness and Thy high service who else were cold and indifferent to the sense of religion and what is best. May he never lose faith in the everlasting truths of Christ's Gospel, and always remember that truth is mightier than error or passion or prejudice. Touch his tongue, we beseech Thee, with the deep and abiding fervour of eloquence and inspiration and sweeten his lips for the consolation of the sick and afflicted. May those who come to worship in this sacred place feel that he is a dispenser of holy things and holy thoughts and aspirations of which he has possessed himself by continuous communion with all the holy men of every age, and most of all by daily communion of his soul with Jesus and with Thee. And whether men will hear or will forbear, keep him, O God, we pray Thee, near to Thyself, and make him valiant and strong and "a good soldier of Christ which needeth not to be ashamed." And may the old man and the little child and everyone alike, as the coming days and years go by, and he grows aged in Thy service,

learn to love him dearly with purest and ever deepening affection for his work's sake.—AMEN.

After the prayer, Mr. Lockett received a hearty welcome from his fellow-presbyters and also from visiting ministers and members of his congregation. The charges to minister and congregation were entrusted to the Rev. W. H. Townley-Tilson, M.A. The remarks to the congregation are of importance to all our people and we therefore give the following summary of the speaker's appeal and points :—

Will the members of the congregation permit me to make a few homely, very homely remarks, so homely that they are liable to be overlooked! You will naturally expect from your new minister his best, you will expect him to inspire and enthuse you. To obtain these from him you must give him of your best by

1st—Your attendance at church. Whatever the weather conditions you expect him to be there. Be you there too. Vacant seats dishearten and dispirit a minister, and in that condition he cannot give you his best.

2nd—Drawing out his best by paying attention to what he is endeavouring to tell you. As God has shown to him and helped him, he is trying to pass on to you, and a lifeless audience blunts his inspiration. And don't hesitate to let him know when he has helped you.

3rd—By being sympathetic: you have your dark days, days when the sky seems darkened. Your minister is a human being like you, he has HIS dark days, he is saddened, depressed by the same causes as you. When he is troubled or worried let him know your feelings, give him a warm clasp of the hand, tell him you understand, it will throw a beam of light on a path for a bit of the way darkened, and be an encouragement.

The newly installed minister concluded the service with the announcement of hymn and the pronouncing of the Benediction.

After the service a capital tea was served by the ladies of the congregation in the schoolroom. In the evening the latter was crowded by a large audience. Proceedings began with tea, after which Mr. William Patterson was voted to the chair and filled the honoured position with dignity. Particularly fitting were his opening words with regard to Mr. Lockett and his new sphere of duty. Mr. W. H. Niall Nelson also endorsed his sentiments and voiced the welcome of the congregation to Mr. and Mrs. Lockett and their family. Mr. Robinson gave the welcome his hearty backing. The Revs. H. J. Rossington and R. M. King expressed the warm regard and good wishes of Mr. Lockett's fellow ministers, while the Vicar of Holywood (Mr. Manning) gave expression to his neighbourly goodwill and readiness to co-operate in good works. A programme of musical items contributed by members of the congregation followed and was much enjoyed. We have rarely attended either a service or social gathering where the auspices for a happy and successful ministry were so manifest. We hope they will be abundantly realised.

Downpatrick Bazaar.

The Downpatrick Congregation held a bazaar in the Assembly Hall, on 15th December, to raise money to provide an organ, to replace a harmonium which has outlived its efficiency. The project was very heartily supported not only congregationally but by the general public. Spaced along the sides of the main hall were stalls all distinctively decorated; the platform was reserved for refreshments, the gallery for balloting; fortunes were told by a lady palmist from Belfast; and there were enjoyable half-hour dances and concerts in the Minor Hall. Stall-holders :—

Work Stall :—Mrs. R. Philipson, Mrs. Hugh Dickson, Mrs. Lowry, Mrs. J. Dickson, Mrs. W. M'Kenzie, Mrs. T. Hutton, Mrs. T. Huddleston, Miss Cochrane, and Miss Jellie; Assistants, Mrs. M'Murray, Mrs. Moss, the Misses Huddleston, and Misses Campbell, M'Murray, M. Alexander, M. Hay, E. Pratt and M'Murray.

Utility Stall :—Mrs. J. F. Cochrane, Mrs. T. Corry, Mrs. A. Hutton, Mrs. S. M'Cullen, Mrs. E. Lascelles, Mrs. D. Neill, Mrs. R. Moffatt, Mrs. Cusack, and Mrs. J. Dickson, Ballydonnell ; assistants, Mrs. D. Smith, Misses Neill, Woodhill, M. Quinn, and E. Rea.

Refreshment Stall :—Mrs. C. Stewart, Mrs. J. Kelly, Mrs. H. Cochrane, Mrs. C. Croskery, Mrs. J. Nesbitt, Mrs. H. Hayes, Mrs. J. Patterson, Mrs. W. Dickson, Ballykilbeg ; Mrs. J. Newman, and Miss A. Chambers ; assistants, Mrs. H. Newman, Misses Breen, A. Adamson, Bewicke, Carmichael, M. Robinson, N. Patterson, M. Bell, H. Chambers, May Nesbitt, and M'Bride ; with Mrs. C. Gardiner and Miss Laura Cochrane in charge of an annexe.

Sunday School Stall :—Misses N. K. Jordan, E. M. Jordan, J. Jordan, Annie Jordan, Mabel Dickson, and Jennie Quinn ; assistants, Misses May Dickson, Elise Dickson, Aggie Kelly, Gertie Kelly, Elsie Cusack, Aileen Cusack, Betty Cochrane, Doreen Cochrane, Gladys Stewart, Mary Stewart, and Joan Philipson ; Masters John Dickson, Jack Dickson, George Dickson, Willie Hay, Sam Hayes, Clarence Hayes, Jack Hayes, Johnnie Quinn, Marshall Stewart, Alton Kelly, and Bob Thompson.

At 3-30 p.m., the platform was occupied by Rev. R. Philipson, Rev. J. H. Bibby, of Ballee ; Mrs. James Moore, of Belfast ; and Messrs. S. C. N. Lowry, H. Dickson, J. Newman, and C. Stewart, while in the large gathering were Rev. R. and Mrs. M'Elney, Rev. S. B. and Mrs. Crooks, Rev. J. J. and Mrs. Magill, Mrs. R. H. Wallace, Mrs. M. J. Nolan, Miss Brown, of Struell, and representatives of all denominations.

Mr. Lowry, who was called upon to preside, on the motion of Messrs. Dickson and Cochrane, said that this was the third Bazaar organised by the congregation since he came to Downpatrick in 1883, the last in 1909 being in the nature of a bi-centenary celebration. The church in Stream Street was built in 1710, their former place of worship being situated at the Flying Horse. Thomas Nevin, the first minister 1710-1744, was succeeded by a son, and then a grandson, William Nevin. jun., who resigned at the end of four years, and settled in Downpatrick as a doctor. His daughter married Hugh Wallace, grandfather of the present Col. Wallace, always a good friend to the congregation. James Nelson came next and many of them remembered his son and successor, Rev. Samuel Craig Nelson. Besides that notable divine, the speaker had had experience of three successive ministers, Revs. David Gordon, M. S. Dunbar and R. Philipson.

Mrs. Moore, in opening, said : " I hear you are wanting a new organ and as I am so interested in music I am always happy to help in any little way anything which will bring more music and brightness into the work. In this case it also stands for progress, which is necessary in the church as in other spheres of life. I see by the Stalls that a great deal of work has been done already to make success, and now we must do our part."

Votes of thanks to Mrs. Moore, on the motion of the chairman, seconded by Mr. Newman, and to the chairman, on the motion of Mr. Philipson, seconded by Mr. Stewart, were conveyed by Mr. Bibbly.

Winners of a Work Competition arranged by Mrs. Philipson were Mrs. Brien, Miss Pratt, and Miss Mabel Dickson. At the Concerts, the piano accompanist being Miss Annie Dickson, the opening chorus was " Kazatoo," by Captain Thompson, and Constables Abbott, Beattie and Greene, of the R.I.S.C. ; Songs followed by Miss A. Newman, Miss Hutton, and Constable Beattie ; Humorous Ditties by Mr. W. Maxwell ; Club-Swinging by Head-Constable Irvine ; and an Amusing Sketch, " The Disorderly Room," written by Captain Thompson, the author taking the role of the Sergeant-Major, Constable Greene being lightning orderly, Constables M'Lean, Beattie, and Calvert, prisoners, and Constable M'Meekin, escort.

Miss Edith Jordan, Hon. Secretary, Mrs. C. Stewart, Hon. Treasurer, and the hardworking Committee are to be congratulated on the success that crowned their efforts.

Lesson Notes.

[In accordance with the Scheme for 1922, prepared by the Sunday School Committee of the N.S.P.C.I.]

1st January. ABRAHAM—The Man of Faith. Gen. xii. 1-10 and xiii. all. Key Text, Heb. xi. 8.

Abraham also called Abram (= *high father*) is the great patriarch of the Hebrew race. From the 6th century B.C. the Jews took special pride in their Abrahamitic descent (Cf. Matt. iii. 9, Luke iii. 8), because of his noble and religious character, a grand example of the man who goes upon the assumption that one has something better to depend upon than good luck and personal ability and effort, namely, the divine working of all things for good for them that seek God.

(Gen. xii. 3). *In thee . . . blessed*, i.e., saying, for example, "God, grant us such blessing as he bestowed upon Abram." (1) Lot was his younger brother's son. (6) Shechem, 30 miles N. of the site of Jerusalem. (6, 7) Note, Abram came not as a man of war but as a peaceable foreign settler, having great faith in a grand destiny for himself through his posterity. (8) Beth-el and Ai, about 2 miles apart were 10 miles N. of Jerusalem. (10) *went down* from the high ground of Canaan to the low level of Egypt. (10) Sodom and Gomorah were destroyed (xix. 24, 25) because of the iniquity of their inhabitants. The "garden" = Eden (ii. 8-14). (18) Hebron gained importance when David became king of Israel. Note the further illustration of Abram's faith in chap. xiii.; also of his magnanimous generosity.

Other stories of Abraham:—(xiv.) The battle of the kings, after which Abram came to the rescue of his "brother" (i.e., *kinsman*, viz., nephew) Lot. (xvi., xxi.) Hagar and her son Ishmael. (xviii.) The visit of the three mysterious men (or angels) who promised a son to Abraham and Sarah, and foretold the destruction of Sodom and Gomorrah. (xxii.) The intention of Abraham to make a sacrifice of his son Isaac in obedience to what he conceived to be the Divine will and in token of his unbounded faith in the righteousness of God. (xxiii.) The burial of Sarah in the cave of Machpelah purchased of Ephron the Hittite, a story of special interest in its way as purporting to be the basis of a claim on the part of Abraham to territorial possession in the land of his adoption.

8th January. ISAAC—The Peaceable Man. Gen. xxvi. 12-33. Key Text, Rom. xii. 18.

Isaac was the only son of Abraham and Sarah. (Abraham and the handmaiden of Sarah, Hagar, the Egyptian, had a son called Ishmael). Isaac married his second cousin, Rebekah. (xxiv.) He had twin sons, Esau and Jacob. (Gen. xxvi. 12.) *the land*, viz., Gerar, a town of S.W. Canaan, in a district inhabited by the Philistines, who were to prove the most redoubtable opposers of Israelitish mastery in the land, from whom its name *Philistia* or Palestine was derived. (14) Note the envy towards the prosperous alien, characteristic of human nature; often exhibited in modern times and in many lands: justified only in the case of fraudulence, etc. (16) Abimelech was the Philistine prince of the district (xxvi. 2). Abraham had likewise been troubled by his servants in connection with a well; but they came to an amicable settlement and made a covenant together (xxi. 22-34). (28, 29) Also characteristic of human nature; if people who are unjustly treated as objects of dislike and enmity, preserve their innocence and succeed in holding their own with sufficient perseverance, their former enemies are likely to become reconciled with them at last.

In the light of the above story, Isaac appears as a man of a peaceable disposition (see especially vv. 17. 20-22). Other stories represent him with the same disposition. Thus, after being shamefully deceived in his old age by his son Jacob, although greatly agitated (xxvii. 33) he gives vent to no wrath. In response to the desire of Rebekah that Jacob shall not marry a Canaanite

woman, he bids him take for a wife one of his mother's nieces (xxvii. 46—xxviii. 4). It is pleasant to read of the association of the half brothers Isaac and Ishmael in the burial of their father (xxv. 9) as that too is evidential of his peaceable disposition; showing that he did not harbour any prejudice begotten of the enmity of his mother Sarah on his own account against Hagar and her son; the more so if we regard the reference of St. Paul (Gal. iv. 29) to his persecution by Ishmael.

15th January. JACOB—The Supplanter. Gen. xxvii. 1-45. Key Text, Gen. xxvii. 36a.

Jacob is known as *the Supplanter,* in allusion to the supposed meaning of his name. The word translated *Supplanter* in the Key text really means rather an *overreacher.* He overreached his brother twice. Once he saw him in a state of exhaustion with hunger and induced him to sell in exchange for a meal the position and larger inheritance due to him as the firstborn son (xxv. 27-34). On the second occasion he defrauded him of the paternal blessing designed for him (xxvii.)

Jacob married two wives, Leah and Rachel, daughters of Laban, the brother of his mother Rebekah. He overreached not only his brother but also his father-in-law whom he served in the capacity of shepherd (xxx. 25-43).

(Gen. xxvii. 4). Great importance and influence were attributed to a father's blessing among the ancients. It was a kind of prayer, and was believed to have wonderful efficacy. (12) A curse was likewise believed to have great power, and was therefore to be greatly dreaded if deserved. (See Prov. xxvi. 2).

The deceitfulness of Jacob is altogether detestable, and although no adverse comment is passed upon it in Genesis, the iniquity of it is made apparent; the separation of Jacob from his parents owing to dread of fraternal vengeance is clearly the penalty incurred. Honesty, however, was evidently not held anciently in the same high esteem as in modern times. Not alone Jacob, but his mother Rebekah, his father-in-law Laban, and his wife Rachel practised deception upon their near relatives. Apart from that failing, Jacob is represented as a man of religious and affectionate nature; and it is pleasant to read the story of reconciliation between the two brothers (xxii., xxiii.) The most valuable stories of Jacob are those which relate to his dream at Beth-el (xxviii. 10-22) and his wrestling with an angel (xxxii. 22-30). He had twelve sons and a daughter called Dinah. Living most of his life in Canaan, but spending 21 years in Mesopotamia, he ended his days in Egypt.

22nd January. JOSEPH—The Man of Vision. Gen. xli. 38-57. Key Text, Prov. xxii. 29.

Joseph is an example of the man who rises to honour through faithful performance of every task which falls to his lot. "He is obedient to duty in whatever position he finds himself—whether feeding his father's sheep, or attending his master's house, or acting for the keeper of the prison, or invested by Pharaoh with authority over Egypt." He was the elder of the sons of Rachel, but younger than ten other sons of Jacob. In his youth he had a vision of his future greatness which set him dreaming dreams of exaltation above his brethren. He was indiscreet enough to tell these dreams thereby making himself an object of envy and even detestation to his brethren. who already had grounds of resentment against him in the favouritism of Jacob and the position of overseer in which he had been placed above them. They found an opportunity for selling the dreamer to merchants who sold him in Egypt (xxx. 7). Under a wickedly false accusation he was cast into prison where he encountered the chief butler and chief baker, and correctly interpreted a highly significant dream for each (xl.) After that Pharaoh himself had remarkable dreams and got him to interpret them. They were predictions of seven years of plenty to be followed by seven years of famine, and Joseph counselled Pharaoh appoint a suitable man for the administration of the land (xli.) During the

famine, the brethren of Joseph came to him (recognised by him, but not knowing him themselves) to seek for sustenance for their father and their households in Canaan. Eventually, having proved to his own satisfaction that they had been good to his father and to his own brother Benjamin, he made himself known to them and induced them to bring Jacob himself and all the family into Egypt. He foresaw, however, the future national glory of the Israelites and predicted that God would eventually restore them to Canaan (xlii. 1).

(Gen. xli. 51, 52.) Among the names of the twelve tribes of Israel, Ephraim and Manasseh sometimes occur instead of Joseph and the name of one of the other twelve sons of Jacob.

29th January. *REVISION.* E.T.

The Inward and the Outward.

As much, I think, as the Society of Friends we value the spirit rather than the letter of Religion. We recognise what we deem to be a fact that while Religion may have many forms, yet that there is one spirit—the spirit of holy Truth—the spirit of love—of Jesus.

This, I think, is largely our mission to lay stress on the outward, to proclaim that light without which no one cometh into the world. We constantly affirm that "Scripture is what Scripture means," or words to that effect. And yet it seems to me that as a denomination we may err in an almost utter neglect of the outward form, the body or symbol of the Christian Faith. It has been said that some of our ministers in England many years ago had so constantly asserted from the pulpit, that attendance at church on Sundays was not religion, with the unhappy effect of contributing to smallness of numbers at public worship.

It seems to me that we ought to beware of going to extremes in this matter of the letter, outward word or symbol of Religion. As a denomination we are scarcely likely to become Ritualists—anything but that. Our tendency is all the other way—the ignoring of all outward means of possible inward grace or divine goodness. We MUST have some forms or rituals for the continuance of Religion, if it be only by the means of words. Otherwise we must remain silent, no communication of ideas passing from one mind to another. When we meet in church there is this inevitable ritual as the Order of the Service, the music of the organ, the singing of the hymns.

But especially do I think that our children in the Sunday Schools should be taught some form of prayer, and that as perfectly as possible. Such vocal praying may not all at once become mental prayer. That is not at all likely, but the child with the growth of years would be better enabled to understand the words which had been committed to memory. And such a means of spiritual help might become a great comfort and consolation. There are those who say that we cannot even think without words. If this be true, it suggests difficulties for adults as well as for children.

We read that the disciples asked our Lord to teach them to pray, and that He gave them WORDS. And who will say that the Lord's Prayer has not been of vast comfort to millions in time of trouble, who were not able to give expression to the welling up of their thoughts and feelings in words of their own?

While we claim justly to have gained emancipation from bondage to outward forms and ceremonies, yet can we not without such bondage avoid the other extreme of treating with neglect the visible symbol, outward word, or other means of spiritual help and improvement which generally are so essential for the maintenance of our Christian Faith.

W. G. M.

Obituary.

MR. ROBERT GAULT, BELFAST.

The death of the above, after a long and painful illness, took place in London, on November 28th. The remains were brought over for interment in Knockbreda Graveyard on December 2nd. Prior to the interment a service was held in the deceased's residence, The Limes, Annadale Avenue, Belfast. This was conducted by his minister, the Rev. H. J. Rossington, M.A., B.D., and the Rector of Knockbreda, the Rev. Louis Crooks, B.A. The same gentlemen were also responsible for the service in the Knockbreda Church and at the graveside. Mr. Gault had been for many years a member of the 1st Presbyterian Church, Belfast, and regularly attended its services until creeping paralysis began to set in and undermine his physical powers. Occupying, during his active years, an important position in the business world of Belfast, he had won for himself wide respect, and those privileged to know him socially and particularly at his hospitable home, greatly admired his genial personality. He was a generous supporter of many good causes and gave liberally during the war. The complaint which finally caused his death made it more and more impossible for him to perform active duties, with the result that for some months he lived in retirement, either in Belfast or in England. But the esteem and affection felt for him was clearly manifest on the day of the funeral, for in addition to his relatives many business friends were present to show their respect. Mr. Gault left a widow and one son, as well as two brothers, and for all these the greatest sympathy will be felt by a wide circle of persons who knew and highly regarded the deceased gentleman.

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways

Reports.

Belfast: 1st Church.—A very successful Sunday School Party was held in the Central Hall, on Saturday, December 3rd. The proceedings began with tea, served by the Misses Hall, Hewitt and Parker, and partaken of by a large company of young people and their parents and friends. A programme of songs and recitations and dances was given by the scholars with the friendly co-operation of one or two visitors. As many encores were demanded and given, the appreciation of the audience was unmistakable. But perhaps the special feature of a memorable evening was the presentation made on behalf of the Sunday School to two of the most loyal helpers in its work. Miss M'Calmont had served most devotedly as teacher for nine years and only retired because of domestic reasons. To her was given a handsome dressing case, that being handed to the recipient by the presiding minister (Rev. H. J. Rossington) in grateful acknowledgment of much faithful work. Miss Lizzie Hewitt, as scholar, librarian, and occasional teacher, was the deserving recipient of a much admired tea service, her retirement from her duties being because of her marriage necessitating her removal to England. Both ladies expressed in graceful terms their appreciation of the gifts. The remainder of the evening was devoted to various round games under the genial supervision of Mr. Robert M'Crum, the superintendent, and with the hearty approval of many joyous participants. Altogether it was voted one of the most successful and enjoyable gatherings of recent years.

* *

Belfast: Domestic Mission.—It is encouraging to report increased attendances at Sunday services. The Choir and Congregational singing, which had suffered through the absence of a permanent organist, is now very much improved, and it is hoped that with the able assistance of Miss Florence Newman, our new organist, the musical portion of our services may be further

developed. The short Orders of Service contained in the Sunday School Hymn Books are now regularly used at the Morning Services, and it is generally felt that a marked improvement has been effected. On Saturday, November 19th, a Choir Social was held, when fifty of our young people joined in what proved to be a thoroughly happy evening. A programme, consisting of games, musical items, dances and post card guessing competitions was entered upon, in the course of which refreshments were served. A Jumble Sale was conducted on Monday, December 4th, admission being granted only to those directly connected with the Mission. A considerably supply of clothing, etc., was sent in, all of which was effectively disposed of. The proceeds of the Sale amounted to a little over £8. The first Drawing Room Party of the season took place on Saturday, December 10th, with an attendance of about eighty members and friends. The first portion of the programme consisted of songs by Miss Annie Newman, pianoforte solos by our organist, and a number of games in which the young people joined. Refreshments were served during the interval, after which an Operetta, entitled, "The Queen of Choice," was presented by members of both junior and senior choirs. Owing to the disturbed state of the district it had not been possible to arrange as many practices as one would have wished, the results, however, were quite good and credit is due to our choir for the very able manner in which their parts were presented. During the month we have lost by death one of the oldest members of our Mission congregation. Mrs. Eliza Hume passed quietly away on Saturday, November 26th. She had been in delicate health for several years, her extreme weakness becoming more obvious during the last few weeks. She had borne many sorrows during her life, and though sadly missed by those near and dear and many friends who knew the wealth of her love and constant thought of others, yet one feels deeply thankful that she is now at rest. At the funeral, which took place at the City Cemetery, several Mission friends were present. Floral gifts were sent by members of the congregation.

Ballyclare.—Harvest Thanksgiving Services were held here on Sunday, November 6th, the church being tastefully decorated with corn, fruit, flowers, vegetables and plants, kindly sent for the occasion. One particularly pleasing feature of the decorations which elicited warm expressions of praise on every hand was the words of the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits," wrought in chrysanthemums on a background of moss which filled the lower portion of the windows. The services were well attended, especially the evening, when the church was full. The evening solo was, "O Rest in the Lord," beautifully rendered by Mrs. Moore, Mrs. Logan presiding at the organ. The preacher, morning and evening, was the Rev. A. M. Bell, B.A.

* *

Ballycarry.—There passed away on Sunday, November 27th, at the advanced age of eighty-eight years, Mr. Wm. Millar, a life-long member of the Old Presbyterian Church. Of a very kindly and amiable disposition, he was deservedly respected throughout the entire district. After sixty-five years of married life, he leaves a widow, three sons (one of whom is in America), and three daughters, besides grandchildren, all of whom are devoted members of the old church. On Tuesday, 29th, his mortal remains were laid to rest in the Family Burial-Ground, Ballycarry. The funeral was largely attended by friends from far and near. The chief mourners were Andrew and Alexander Millar (sons), Wm. J. Millar (son-in-law), and W. and R. Millar (grandsons). The service at the house and at the graveside was conducted by the Minister.

* *

Comber.—On Novembeer 23rd, a successful meeting of the Young People's Society was held at which Mr. James Hunter, of Second Comber Presbyterian Church, gave a very able and interesting paper on "Charles Dickens." Mr. Hunter gave a masterly outline of the novelist's career and gave a brief resume of all his principal books. He closed his paper with extracts from

"Pickwick Papers" and "David Copperfield," which were very effectively rendered. A hearty vote of thanks was accorded to Mr. Hunter on the motion of Rev. J. G. Davies, seconded by Miss Eileen Andrews. The Chairman, Mr. A. Orr, also added a tribute of appreciation of the paper. The Second Social Evening of the Session was held on Wednesday Evening, December 14th, when there was a very large attendance of members and friends. Two competitions were held, the winners being Misses M. Osborne and C. Murray, Messrs. Jack Irwin and H. Watt. The prizes were handed to the winners by Mrs. Hind, Ardara, and Miss Barnes, of Greyabbey. Songs were rendered by Miss C. Murray and Miss Watson ; Capt. Morrow gave two musical monologues in splendid style. All the artistes were heartily encored. An enjoyable evening was brought to a close by the singing of the National Anthem. A beautiful Roll of Honour was unveiled at the Second Presbyterian Church, Comber on Sunday, November 6th, on behalf of the Comber Branch of the British Legion by Mrs. De Wind, mother of the late Lieut. De Wind, V.C., of Comber. The Lesson was read by the Rev. J. S. Houston, Rector. The Rev. J. G. Davies preached the sermon and the Rev. J. L. M'Kean offered the Dedicatory Prayer. The Rev. J. C. Breakey read out the names of the fallen. Special music was rendered by the amalgamated Comber Ladies' Choir and the Comber Male Choir. The Roll of Honour has been placed in the Soldiers' Club, and is a very fitting and worthy tribute to the brave men who offered life and service on their country's altar.

* *

Killinchy.—A very successful Concert was held in the Lecture Hall on Tuesday, November 22nd, at 8 p.m. We were fortunate in securing the willing services of the Comber "Unity Players," who provided the bulk of the programme. Our hearty thanks are due to the individual players and artistes who did their parts meritoriously, and especially to the Rev. J. G. and Mrs. Davies who arranged and organised the entertainment. The players in the first instance gave a taste of their abilities in a piece, entitled, "Blatherwick's Diplomacy," which was done with much spirit and vigour. Mr. Blatherwick's estimate of himself as a writer of plays was fully justified in the sequel and convinced his audience that he merits his good fortune. The other players worthily supported him. As a finale, they gave a piece entitled, "The Colonel's Consent" which could only be obtained by a regular siege. This was so vigorously conducted that in his helpless dismay he was obliged to surrender. Incidentally it was a blessed relief to him and satisfactory to all parties concerned. The other items were also well received and were as follows:—The Opening Glee, "Oft in the Stilly Night," by the choir ; Duet, "List to the Convent Bells," by Messrs. Wm. Stewart and J. R. Williams; Solo, "As I Went A-Roaming ; Miss Stewart, who also sang other songs ; Solo, "Danny Boy," Rev. J. G. Davies ; Recitation, "Paddy's Courting," Miss Frame; Duet, "Life's Dream is O'er," Miss Stewart and Rev. J. G. Davies ; Character Song, "Ending up a List," Mr. D. Munn ; Duet, "Let the rest of the World go by," Messrs. J. R. and J. A. Williams ; Song, "The Trumpeter," Mr. Harry M'Cormick ; and a sentimental song by Mr. Gallagher. Mrs. Ferguson efficiently accompanied at the piano. The audience was large and appreciative, the Hall being quite full. A hearty vote of thanks was given to the Comber friends for their services, and the singing of "God Save the King" brought the proceedings to a close.

* *

Larne.—A very delightful Lecture was given here in connection with our Unity Guild on November 30th, by Mr. John M'Kay. The latter is a member of our Ballymoney congregation which seceded from the orthodox community during the time of the Non-Subscribing controversy and built a church of their own. Our friend partakes largely of the characteristics of these seceders, especially high intellectuality and sincerity. He has resided in various parts of India for nine years, and so has obtained much information on the manners and customs of the inhabitants. The title of his Lecture

was "Random Thoughts of Life in India," but the title is somewhat of a misnomer. The notes were well arranged, concise, in fact the Lecture was most eloquent and interesting. Moving as he did from place to place through the mysterious land of India, and gifted as he was and is with keen powers of observation, he learned many things not generally known. Most educated people know that in some lands marriage by capture of the woman is practised. Mr. M'Kay assures us that the capture of men for matrimony is also in vogue. Where a dusky skinned young woman pines for the society of one of the other sex, she makes her wants and wishes known to her male relatives, who effect the capture, tie the legs and arms of the happy or unhappy man, and with the aid of a stout pole borne upon the shoulders, haul him home. Should the matrimonial chain chafe, he runs away, but will be captured again. Should he decamp a second time he is permitted to live in peace. Needless to say, Mr. M'Kay was listened to with wrapt attention, and a cordial vote of thanks was proposed by Mr. Magill, seconded by Mr. Bailie, carried with enthusiasm, and duly conveyed by the Minister.

* *

Laymen's League—Belfast Chapter held the monthly meeting in York Street Schoolroom, on Thursday, 15th December, Mr. J. Mitchel Dickson in the chair. Mr. E. R. Jackson read a paper on "The Sunday School in Relation to the Church." Tracing the history of Sunday Schools from their founding by Rev. Theophilus Lindsey, in 1763, their early development in England and especially in Co. Down, the lecturer also referred to their influence in church building and the absolute necessity for their fostering and development if our churches are to survive at all.

Special reference was made to the problem of retaining elder scholars, and adult classes were advocated as a means of interesting the young people. In the discussion which followed the following took part :—Rev. F. Woolley, Messrs. W. M'Cafferty, H. Erskine, J. Henderson, the Chairman and Secretary. Reference was made to the discontinuance of "Young Days," and a resolution was passed asking the Sunday School Association in London to consider the revival of that Journal. It was resolved to hold the next meeting in Rosemary Hall, on Wednesday Evening, 18th January, 1922.

* *

Moira, Co. Down.—After a ministry of twenty-six years, Rev. William Weatherall has resigned the pastorate, being now in his eighty-second year. Mr. Weatherall was brought up in the Church of England, but became a Unitarian chiefly through the writings of John Page Hopps, and the preaching of Charles Beard. He worked at the Blackfriars Mission for some time, and afterwards at the Domestic Mission, Belfast ; while for five years he was in charge of Killinchy. At Moira his work has been of great service, and only the continued migrations from the district have prevented a wider expansion. His work on the Education Committee, his management of the Lisnashanker National School, and his zeal in the Temperance cause secured the respect of many neighbours, both Catholic and Protestant, and amongst them, as well as in our own community, Mr. Weatherall's retirement has called forth many expressions of esteem and affection. The congregation have marked the occasion by an address and an accompanying cheque. Mr. and Mrs. Weatherall, who celebrated their golden wedding eight years ago, will live henceforth in Newry. They have two sons in the Unitarian ministry, and a grandson now studying at Manchester College, Oxford, will shortly join the ranks.

* *

Mountpottinger.—Since our last issue the Ladies' Sewing Society has given practical proof of its renewed existence by making and presenting to the Minister a handsome pulpit cushion made in red velvet. The Children's Guild has also made a fresh start, and whilst from causes not unconnected

with the recent unsettled state of the City attendances have not been so good as in former years, it is hoped this defect will be removed when the New Year comes in. Arrangements have been completed for a series of four Congregational Social Evenings to be held at which different hosts and hostesses will be found each month. Any little financial surplus from same will be devoted to the Renovation Fund. The annual New Year's Sunday School Party will be held at a moderately early date, and under the guidance of Miss Maude Martin and Mrs. E. R. Jackson a selected caste is now actively rehearsing a Fairy Play for production at such function.

* *

Downpatrick.—The Children's Guild organised by the Rev. R. Philipson, continues its activities this winter. There have been three Lantern Exhibitions. On Tuesday, November 1st, the Rev. G. Wilkinson, Minor Canon of Down Cathedral, visited the Guild and shewed some beautiful slides of Japan and Japanese life. On the 15th, Mr. Philipson continued the historical set on the Story of Religion in England. On Friday, November 18th, several members of the Church waited upon Mr. and Mrs. Jos. Newman at their home, when Mr. Philipson, supported by Messrs. S. C. N. Lowry, Hugh Dickson, John F. Cochrane and Johnston Dickson, Hon. Treas.; John F. Cochrane, Hon. Sec., and Johnston Corry, presented to them a handsome Drawing Room Clock, the gift of members of the congregation, and also handed them a letter of appreciation. Mr. and Mrs. Newman made grateful acknowledgment. The two letters are as follow :—

ADDRESS.

Downpatrick,
18th November, 1921.

Dear Mr. and Mrs. Newman,

The members of the First Presbyterian (Non-Subscribing) Church are glad to have the opportunity of your marriage to express to you their appreciation of the warm interest you show in the Congregation. All your lives you have been associated with this Church, and have always displayed a zealous and loving concern for its best welfare. It is a pleasure to all that your marriage does not involve the severance of any of these ties and that you will both continue to worship and work here as hitherto. While asking you to accept this clock as a token of affectionate regard, the Congregation wish you many years of life and happiness.

Yours sincerely,
RALPH PHILIPSON, B.A., Minister.
HUGH DICKSON, Hon. Treasurer.
S. C. N. LOWRY,
Member of Congregation.

Reply to Address from Congregation.

Rev. Philipson, Friends and
Fellow Worshippers,

Permit me, on behalf of my wife and myself, to return you our thanks for the lovely present you have been the medium of conveying from the First Presbyterian Congregation. We both felt, when we heard accidentally that there was to be another surprise party, that it absolutely took the wind out of us—we thought it unnecessary and uncalled for, especially so at this time when the members are called upon to raise their stipends and bend their energies for a Bazaar. However, we cannot but feel deeply that the Congregation has done us this high honour, and we value still more the kindly feelings which lie behind and which prompted such a spontaneous gift as this beautiful clock.

It does not need this proof of their affection to spur us on to any greater interest in the affairs of the Church and its members—as in the old Scripture phrase which we subvert for the occasion, "Where your heart is, there is your treasure also." Where one has such sacred associations, and where are laid to rest those they loved and respected, it should be a privilege to endeavour to make the place a fitting and holy ground of self-sacrificing effort.

The Congregation are fortunate in many things, the most notable is the harmonious and hearty way in which they all work together—long may it continue—and in the services for so many years of so distinguished a financier as Mr. Nelson Lowry—and also in the choice of its Ministers and in having such an earnest, active and cultured Pastor at its head, in addition to a healthy and vigorous Church Membership, which augurs well for the future and in preserving and continuing the traditions of a past of over 200 years. Our forbears have been connected with the Church for three generations—on the maternal side both grandparents, and grandmother on the paternal—showing as long a connection as any of the present members.

Again thanks, and through you the delegates, to the Congregation who have so conferred on us such a highly-appreciated honour.

JOSEPH NEWMAN.

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When will prices strike the Bottom

This seems to be the question on everybody's lips, and in the Feeding Stuff line many things have combined to bring a decline in price beyond all expectations. Chief among these has been the extraordinary crop of after grass and the exceptionally good weather throughout the month of October, which has enabled both Farmers and Dairymen to graze their Cattle day and night without the assistance of artificial feeding. This has allowed Feeding Stuffs to accumulate in the hands of Shippers and Merchants, who, feeling the weight of the burden, have been selling at ruinous prices. Without attempting to prophesy, prices will likely get a turn as soon as the proper demand sets in, and we would advise our Clients at the present moment to look a bit before them, as they can now buy **Yellow Meal, Cotton Cake Meal, Linseed Cake Meal,** etc., from us at a very low price. The crop of **Swede Turnips** is generally very good, and these will require to be prepared for Cattle Feeding. We can give you best **Gougers, Pulpers and Slicers** at prices 15% to 20% below last year. It is known Hay was a light crop, and a **Hay Cutter** will economize in the consumption of Hay both for cattle and horses. We have always advised the need of bruising Oats for horses, as it saves 20% to 25%. We are well supplied with small and large size **Flat Roller** and **Fluted Roller Mills.** Ploughing has begun in many districts and you may need a **Plough.** These are also about 1% to 20% down in price. Write for quotations to :—

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THIS Volume was written in the hope that it might persuade leaders of public worship to take a more active and intelligent interest in the music of the Church. The writer considered that it is comparatively easy to have beautiful music even under the frequently unfavourable conditions of the small Nonconformist place of worship. Organists will read the book with interest and not infrequently with advantage, whilst there can be but few ministers who will not receive considerable help from its perusal.

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